

The Indian Missionary Record

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MAY—JUNE, 1940

Published Monthly

INSPECTOR THOS. ROBERTSON PASSES

Dr. Thomas Robertson, inspector of Saskatchewan Agencies, since 1935, died at his residence, Wednesday, May 1st. Dr. Robertson had been in poor health since early in January, but until recently had been able to spend some time at this office on occasions.

He entered the civil service as inspector for the department of Indian affairs at Prince Albert in 1935, and moved to Regina in the following year. Dr. Robertson was devoted to his work and the Indian cause and was keen to instil into the Indian pride for their race. Were an Indian to apologize to him for being of "an inferior race," Dr. Robertson took great pains to sketch for that Indian his splendid ancestry and exceptional abilities. He encouraged the establishment

of community gardens, many of which have grown into community farms and are just beginning to show outstanding results.

The late inspector instituted Homemakers' Clubs on the various Reserves, and his efforts in bettering the homes of the Indians have been rewarded with success.

He also has shown a great interest in the Residential schools and on various occasions has never failed to show his appreciation of the good work done by the Fathers and Sisters who are in charge of these schools; he especially praised the Qu'Appelle Indian School, and encouraged the principal and his staff to keep up the high standards of this institution.

Dr. Robertson was buried on Saturday 4th, in Regina cemetery. There were many floral tributes from friends and associates and among them were flowers from the Indian bands he had served so well.

CHURCH CALENDAR

June 1940

2—3rd Sunday after Pentecost.
9—4th Sunday after Pentecost.

16—5th Sunday after Pentecost.
23—6th Sunday after Pentecost.
24—Feast of St. John the Baptist.
29—Feast of Ss. Peter and Paul, Apostles.
30—7th Sunday after Pentecost.

QU'APPELLE INDIAN SCHOOL

LEBRET, SASK.

Notice

HOLIDAYS

Holidays begin on July 1st, to end on August 31st, 1940. The children will be taken home at the following times:

Piapot and Muscowpitung . . . Friday 28th, 2 p.m.
at the Farming Instructor's.
Pasqua Friday 28th, 4.30 p.m.
at the Agency.
Colony Friday 28th, 7 p.m.
at the Colony Church.
Sioux Reserve Friday 28th, 9 p.m.
at the Church.
File Hills Agency Saturday 29th, 10 a.m.
at the Agency.
Assiniboines Saturday 29th, 3 p.m.
at the Agency.
Carlyle, Sask. Saturday 29th, 12 noon.
Pipestone, Man. Saturday 29th, 3 p.m.
Griswold, Man. Saturday 29th, 5 p.m.

SCHOOL RE-OPENS SEPT. 1st

The usual field day and picnic will be held on Sunday, September 1st, date of the reopening of the school.

Owing to the present reduction in the Government appropriation for the schools, certain restrictions will be enforced by the Department. Consequently parents are notified that NO children over the age of 16 will be admitted at the school, or will be allowed to come back to the school after vacations. Every child who has to be newly admitted at the school must report on the opening day. As for the pupils reaching the age of 16 during the school year the parents can either:

- 1—Leave them in school for the FULL academic year, or
- 2—Ask for their discharge on the day of the opening (Sept. 1st).

As the number of children to be newly admitted is restricted, it is advisable for the parents who have children to put in school to sign the admission forms as soon as possible; this because the Principal wishes to give an equal chance to all the Reserves. Once the authorized number of children is attained, no more pupils will be accepted this fall.

M. de Bretagne, O.M.I., Principal.

ST. PHILIPS, SASK.

Local News.—Mr. George W. Barton died April 12 at the age of 65. His death will be deeply regretted by the Indians here, for he was a great friend and neighbor to them since he settled in this district 50 years ago. Mr. Barton always had at heart the progress and welfare of this Mission, and was always ready to help in the good work. For four years he was teaching and conducting the Indian Day School previous to the opening of the actual Residential School here. No other has given more of his time and energy in construction and repair work around the school, the church and the cemetery of St. Philips.

* * *

School News.—On March 29 the new Mother General of the Oblate Sisters made her first visit to our School. She was accompanied by Mother St. Adelard as Assistant. It was an agreeable visit for the children as she took great interest in them and won the respect and love of all. A nice concert was given in her honour. She remained with us one week. We hope she will return again next year.

* * *

Wedding of Ex-pupils.—Five of our ex-pupils were united in matrimony during the month of April: Peter Tourangeau with Elizabeth Badger, Henry George Musqua with Margaret Quewezance, and Cyril Quewezance with Susan Moore. The wedding of Peter Tourangeau and Elizabeth Badger was celebrated on the 17th of April at the school; Father Paradis officiated, while Father Bousquet preached in Indian. The Children of Mary sang hymns during the Mass and served at the banquet which followed. Elizabeth was a former president of the C. of M. About 30 guests sat around a long table in the school's dining room. The wedding cake was a big one and there were flowers on the table and plenty good things to eat. Father Principal spoke at the end of the banquet and expressed his pleasure in celebrating the marriage of ex-pupils in this manner and said he was ready to do the same every time the engaged couple will approach marriage with due honor and respect for the Sacrament. Chief James Cote and Chief Wm. Quewezance also spoke in turn and expressed their appreciation for what was done for the newlyweds. Peter and Elizabeth were presented with a trunk filled with kitchen enamelware.

* * *

The prizes for good conduct during March were awarded to Dolphis Musqua, Clifford Quewezance, Constance Campeau and Mary-Louise Quewezance, for the month of April to Wlifrid Campeau, Clifford Quewezance, Lillian Cote, and Mary A. Quill.

* * *

On the 3rd of May the Children's Choir of St. Philips School sang hymns in Sauteux at the Annual Musical Festival in Kamsack. The Adjudicator did not understand the words but he gave them 81 and 80 points for the two hymns.

* * *

Claire Cote came from Lebreton School for the funeral of her father and made a visit to St. Philip's School.


LIZARD-POINT I.R., MAN.

Mission News.—Marriage of Joseph Ledoux, son of Ambrose Ledoux and Flossy Longclaws, with Flora Ironstand, daughter of Mrs. Chas. Shingoose.

Baptisms of Cecilia Tanner; also of Chas. Alfred, Jos. Ronald and Clement Lloyd Mintack, children of Rodrigue Mintack and Margaret Catagas. A sewing club has been organized on the Reserve by the ladies to help with the upkeep of the Mission chapel. President, Mrs. Alec Clearsky; V.-P., Mrs. Chas. Shingoose; Couns., Mrs. John Cook; Sec., Mrs. Arthur Shingoose. Basil Tanner has been appointed janitor of the chapel.

The File Hills Indian Orchestra supplied music for a whist-drive and dance at the Lorie community hall, for the benefit of the Red Cross, early in May.

A Bazaar and Tea held by the Pasqua Homemakers Club, on May 6th, netted over \$30.00.



LESTOCK INDIAN SCHOOL, SASK.

A Discovery of the Land of Maple

(Flora Wolfe)

April 4th was a gala day for the children of the school. On that day the Oblate Sisters celebrated the eighth anniversary of their coming to Lestock.


It was a bright spring morning, despite the snow that covered the ground. Sandwiches and other eatables were being prepared, but none of us knew about what was coming, as the Sisters wanted to surprise us.

After dinner we were told to dress for going out, and our kind Sister Superior came to reveal the big secret: a sugar party at Bull Lake. Did we not dance and sing in merry glee! But our minds kept on wondering what we had done to deserve this treat. All we could think was: "We tried to make progress in our undertakings, we tried to be helpful and kind to the Fathers and Sisters." No words, however, could have expressed our joy and gratitude for our Sisters.

We were soon in the sleighs, and by and by we came to the shores of a lake, where tall maple trees grew. The breeze swayed the trees as if it were to bid us welcome. Father Piché, from Lebreton, was our guest, and we enjoyed his presence among us very much. We played games until lunch time, and then were treated to western maple sugar.

Coming back to the school we sang songs and hymns.

I hope that next year the maple trees from Lestock will produce again sugar for the Muscovequan children.



MARIEVAL NEWS

Gladly we come to you with our latest news; we hope to entertain you for at least five minutes. We only have to spread the wings of our minds and there, see! We are landing at our home. Let's shake hands! It feels so good to meet old friends!

With the nice and pleasant weather we received many distinguished visitors. During the Holy Week Rev. Father Principal received assistance from the

Scholasticate. The Lebrete Fathers are always welcome in our midst. They seem to cheer us up whenever they come. Perhaps, they too, in their school days, read the poem which our teacher taught us lately. It is entitled: "Keep pleasant," and it says in it, "If you smile at the world and look cheerful, the world will soon smile back at you." Indeed: "kind manners are winning our respect and affection."

Last month Sister Superior received from St. Hyacinthe a hand-weaving loom; we are sure this means for some of us special lessons in weaving. Plain and easy work at the start—little scarves, dish towels, etc. For Easter we all had nice new dresses, and while preparing the whole set, we enjoyed the use of a very small but pretty handy "pinking machine" which saves much time and many yards of thread.

On Easter Monday we had a swell ride on the lake. We left at 2 o'clock, visited several families on our way going, and stopped at Mr. Nap. Pelletier's residence for lunch. We had a very nice place indeed for such a family gathering. The large tea kettle was put on the stove, so everyone was given a hot drink to help eat the sandwiches which had a special taste in the open air at such an early date, March 25.

On April 2nd we had High Mass at 7 o'clock in honor of St. Joseph and at 3 o'clock a pilgrimage to beg from the Foster Father of Our Lord, special favors, but mainly the grace to die a happy death.

The Crusaders of the Sacred Heart had the pleasure to go to Grayson, (in the mission bus), and so enjoyed a half-day holiday while the other boys were in class or work.

For the future needs of the Mission, we have started a musical course for little boys. Music lessons are given twice a day, and real interest is shown in the learning of the flats and sharps. Before long the sweetest melody will happily ring out the echo of the Valley!

EUROPEAN WAR NEWS

April 12—British and German navies and air forces clash in scattered combats off Norway. Heavy German losses at sea, including seven destroyers, transport ships, etc.

April 15—Allied forces landed at several points in Norway.

April 22—German troops repel the Allied advance force at Steinkjer, central Norway.

April 19—Tension increases in the Netherlands. Premier Dirk Jan de Geer proclaims a state of siege.

April 30—More Allied troops landed in Norway.

May 3—Allied resistance is withdrawn in the South of Norway. The British and French fleets are crossing the Mediterranean sea, en route to Alexandria.

May 8—German columns advance toward the Netherlands frontier.

May 10—Air and land attacks by Germany in Belgium, Holland, Luxembourg. Germans bomb Swiss and French cities and towns. British and French troops rush to help invaded countries.

May 11—Winston Churchill succeeds Chamberlain as Premier of Great Britain. All Great Britain stands united behind the new Premier.

May 12—Germany has taken the two Northern Provinces of Holland, and has destroyed the port of Rotterdam.

May 13—The Queen and the Government of Holland seek refuge in England.

LESTOCK, SASK.

Celebration in Honor of Fr. George Jeannotte, O.M.I., Principal

Although bees are seldom seen at work at this time of the year, I cannot emphasize too much the fact that our Indian School has been a busy beehive these last months. A newspaperman would have thus related a visit to the school in his reporter's style:

"Teachers and students were hastening through the corridors with a noiseless foot to perform unusual tasks. Some pupils were washing, scrubbing, decorating, and all the while enjoying at a distance the melody of a few soprano voices; here a few talented artists were gazing with admiration at a little masterpiece of Flora Wolfe: St. George and the Dragon; there, in the boys' class many brain efforts were being made by a long-legged personage, equipped as a cowboy, to store a dozen rebellious lines in his memory (his companions named him "Charlie, the calf-rider champion!"). The whole community seemed to prepare for an emergency. Apparently the students were militarized, for looking through the microscopic keyhole, I saw the boys and girls drilling to and fro!

"I had an interview with Rev. Fr. George Jeannotte, the Principal of the school. He was deeply worried over the whole situation. All my questions were answered with a blank. With anxiety and perplexity written upon his features he closed our meeting by giving me one valuable clue: Saturday the 20, he was asking to leave the house for a few hours.

"I defy the famed Scotland Yard to turn over here the best detectives and solve the enigma! What is going on? Intrigue! Plot! Secrecy! . . ."

The answer came one night, on the glorious night of St. George's festival. A large audience crowded to capacity the Girls' Class of the School. For what purpose? Simply to honor our beloved Father Principal, who now showed no worry but was all smiles, for his dear students welcomed him heartily to a nice concert. It was indeed his feast-day and the feast of his patron-saint, St. George. Among the visitors that night and at the repetition soiree of the following Wednesday, were Rev. Frs. J. Menard, M. de Bretagne, G. de Bretagne, F. Poulin, J. Schachtel, P. Piche, V. de Varennes, N. Boutin, G. Laviolette, F. Zurzyniec, Rev. Brs. J. Morin and G. Lafaille, M. Alex Doll, exforeman of the school, Chief Desjarlais.

The program was a little master-piece. The various gifts proved eloquently what place Father Jeannotte holds in the heart of his children. The comedies "The Magician's Lesson" and "Troubles of Little Folks" kept us spellbound to the end amidst thunder of laughs and cheers! We also got the answer why all the roosters had deserted lately from their yard in the "Parade of Roosters"! The other numbers "The Precious Letters" and "A Quarrel Among the Flowers" were rendered with a great artistic effect and consummated ability.

Father Jeannotte, the hero of the day, made his speech "short and sweet"! He thanked the directors and the artists, giving a special mention to the zeal and the admirable work of the Sisters and teachers. And last, but not the least, the students accepted a holiday without grudge or grumble!

Rev. Fr. Jeannotte is a well-known missionary amongst the Indians. Many can recall his blessings and generousities; everyone praises, in our beloved Father Principal, the priest and the man.

May God in His infinite bounty shower upon His worthy servant the graces of a long life, good health, and a happy and fruitful apostolate.

CONFIRMATIONS AT GRISWOLD AND PIPESTONE, MAN.

On May 6th the Archbishop of Winnipeg came to administer the Sacrament of Confirmation to the Sioux Indians of Griswold and of Pipestone, Manitoba. At Griswold the mission chapel was full, despite the early hour, and His Excellency addressed the congregation in English, after whom Father Laviolette preached in Sioux. The Archbishop spoke to every one and was well pleased with the organization of the St. Joseph's Society, and that of St. Mary's. He recommended the project of adding a room at the back of the chapel, for the use of the missionary, thereby increasing the seating capacity of the chapel. This addition will be put up this summer.

The Archbishop, accompanied by Rev. Fr. McInerney, Pastor of St. Augustine's in Brandon, was the guest of Mr. and Mrs. W. Young, for luncheon.

Early in the afternoon, the Archbishop went to Pipestone, and the ceremonies performed in the morning at Griswold, were repeated there. The chapel was filled with devout worshippers.

The Archbishop praised the Indians of both Missions, for the singing in Sioux language, and also recommended to every one to learn their prayers in Sioux.

The Indians were very happy to see their venerable Archbishop, and to him they owe the favor of having the mission chapels built on these Reserves, five years ago. Father G. Laviolette, O.M.I., residing at the Lebret Indian School, visits these missions several times a year. Nineteen children from the two reserves attend school at Lebret.

NEW BISHOP APPOINTED AT WINNIPEG

Appointment of Rt. Rev. Francis Ryder Wood as auxiliary bishop of Winnipeg was announced at the papal legation at Ottawa. News of the elevation to the episcopate of the Winnipeg priest was received from Vatican city by His Excellency Most Rev. Ildebrando Antoniutti, apostolic delegate to Canada. Bishop-elect Wood, aged 36, will be the youngest Bishop in Canada.

Indian Chief Rattlesnake Passes Away

KAMSACK, Sask., May 14—Members of the Cote band of Indians near here have received word of the death at his home, near Strevel, Manitoba, of Henry Rattlesnake, chief of Valley River reserve, in his 76th year. During his 15 years of leadership of Valley River band and in spite of a lingering illness during the latter part of his term, he continued to direct the affairs of his people along the path of progress. He was a man of rare wisdom and foresight and realized that the old trapping days were over and that the Indian must imitate his white brother and till the soil for a livelihood, if he is to become self supporting.

Chief Henry was a strong exponent of community farming and plans were under way for embarking on this venture during the present year. A successful community garden was grown by his band in 1939 and resulted in the production of large quantities of vegetables which helped to provide a more balanced diet and consequently promoted better health for all.

The late chief was a splendid example for his people by engaging personally in somewhat extensive farming operations, being the owner of more than 30 head of cattle and a considerable number of pigs and poultry. His house would be a credit to any farmer, well built and well kept, liberal use being made of paint to give it a bright, clean and up-to-date appearance. His wife, Miss Severeight, of Cote band, was an example to her Indian sisters as a home-maker.

Deceased was held in high esteem by all members of his band as well as by considerable numbers of Cote band and his place will be difficult to fill. He made a practice of supplying free tobacco to all at treaty time, a thoughtful gesture which was greatly appreciated by his brother Indians.

—Courtesy Regina Leader-Post.

INDIANS FIGHT PRAIRIE BLAZE

Carlyle, Sask., May 9.—During the severe winds of last week a fire broke out on the Moose Mountain Indian reserve, north of Carlyle, and headed toward Carlyle lake resort.

Owing to the dry spring, which left little or no water in the numerous lakes and hay sloughs that dot the area, the fire made rapid progress and an area of around 500 acres was burned, together with several tons of hay. A number of Indians, led by J. R. Morrison, agent in charge, labored for many hours before the fire was under control and, before it was stopped, it was within a mile of Long Beach, Carlyle lake resort. Forest Ranger J. Read, of Kenosee lake, was called but, owing to the lack of water, the equipment could not be used.

The Indian craftsman has gone modern. Lying on a counter in the office of the department of Indian affairs, were two beautifully beaded deerskin windbreakers, fringes and all. When he examined them, a reporter was rather startled to find them equipped with zippers. The windbreakers were made by Indians of the Prince Albert district, and were sent down to the department's western headquarters for exhibition and for sale to any tourist who might fancy them. This year, for the first time, beaded buck-skin doll clothing has also made its appearance.

Carlyle, Sask.

The Assiniboines of the White Bear Reserve have organized a Club, under the direction of Mr. Morrison, the acting agent. This club is beginning its second year. Last year it had a community garden of 3½ acres, but on account of the prolonged drouth it failed. During the winter months the club members hauled and cut wood for thirteen homes, where the men were ill or disabled.

The committee for this year consists of: Jack Sheepskin, Bill Standing-Ready, John Shephard and Wilfred Sammie.

With the help of a four-horse team, loaned by the Agent, the club is putting in 20 acres of wheat, 15 of other grain, 3½ in potatoes.

The club members appreciate the assistance and direction given to them by Mr. J. R. Morrison, and they hope that, with the recent rains, the crops will be abundant.

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

Cum permissu superiorum.

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MAY—JUNE, 1940.

EDITORIAL

OUR YOUTH

Building The Home

In a previous editorial we have discussed what was a Christian home. Now we will study the problem of preparing for a home, where happiness and comfort will reign, as a basis to a true Christian home life.

It is the main object of the training given at school to give the Indian boys and girls sound principles of religion. Religion pervades our whole life; without Faith and moral principles, no one can lead an honourable and happy life. Faith gives us the true purpose of life, it guides us in our difficulties, it promises us the reward of good deeds. Moral law, enunciated in the ten Commandments of God, sets clearly what attitude we should have towards God and our neighbors. Upon it the whole of civilization is built.

The most important idea that boys and girls must have very concretely in their minds is that of responsibility. Each and every one of us has certain duties and obligations towards ourselves, and towards our neighbors. This means responsibilities. When a young man begins to think seriously of marriage, he has to bear in mind that he will become the head of a family. He will have a heavy burden to carry; he will have to build a home—not only the house in which he will live, but also, he will be responsible for the happiness and prosperity of his family.

Unfortunately, too many boys and girls, upon leaving school, are under the impression that they have found, at least, their freedom, and lead a day to day life, without the least worry about the future. Every young man should begin in earnest to face the facts. Nothing can be had without labour, without persevering efforts. The building of the home is not done in one day. It begins with the training of the child; it continues through the years of adolescence.

It would be very unwise for a young man to think of marriage without having, first of all, a place wherein to live. However humble and modest the house may be, it can still be called home. To get a home, the young man must, of all necessity save some money; he must have some land, possibly a few head of cattle, horses, farming implements.

The choice of a life companion should not either be left without consideration. Love affairs begun at picnics, in dance-halls, are often short-lived. A period of courtship, during which the two parties will get

acquainted with one another, is necessary. This courtship should be done under the supervision of the parents. Our religion puts a great stress on the value of chastity. It is not without reason that the Church exhorts us to be pure in thought, as well as in word and deed. Considering the great importance of choosing the right companion for a lifetime, does it not seem proper that every effort should be made to secure an intelligent, active, industrious companion? The reason of so many failures in marriage can be traced directly to a hasty preparation, to a lack of mutual knowledge, to very often, certain flaws in moral life. Hence, very soon, the newly-weds find themselves in difficulties. They cannot adjust themselves to one another, they have no patience with one another's defects, they quarrel, and pretty soon the woman goes home to her mother. If this is repeated too often, the marriage is soon on the rocks.

On the other hand, if charity reigns in the new home, if both the husband and wife are ambitious enough to improve the home, to prepare for the future, and to take their mutual obligations seriously, the petty problems which arise daily will soon adjust themselves, and strong habits of patience, of kindness, of generosity will develop, and provide for the time of trial, a strong bulwark which will protect the home from destruction.

It is also of great importance for the ones who intend to marry to have a knowledge of the laws of the Church and of the Province they live in. The priest in charge of the Mission where you live is the official representative of the Government. Either banns have to be published or a license must be secured. Even in the latter case, banns must be published three times, according to Church Law. There are no expenses connected with the publication of banns. The man must have his health certificate before marrying. In the case of marriage of minors consent of the parents must be secured. It happens altogether too often that the priest is the last one to be notified of an intended marriage, and that because of ignorance of both Church and Provincial laws. The priest should be notified at least a month in advance, so as to give time for him to get all the necessary papers and to have them properly filled; also to give advice to both parties, and plan the celebration of the marriage in a proper way.

Moreover, help from God should be sought, by fervent prayer, by the reception of the sacraments, and by seeking guidance in the new state of life which is about to begin. The religious background of the homes of the future husband and wife is a great factor in the happiness of the newly-weds. It is the grievous responsibility of all parents to bear in mind that their children will marry some day, and they have to be living examples of all Christian virtues in order to bring up their children in the fear and love of God. It is their sacred duty to watch over the good moral conduct of their sons and daughters, so that they will be able to enter married life without any blemish or vice that would later on prove destructive of the home.

It is indeed a high ideal to attain, but it is well worth while, since it means so much for marital happiness, for a life-long undertaking, which must endure, through joys and sorrows, and which will be crowned by the eternal happiness of Heaven.

G. L., O.M.I.

Red Cross Meeting at the Sioux Reserve

May 14.—At a meeting held today in the church hall, Mrs. Dr. Hall, President of the Qu'Appelle Valley Red Cross, gave an eloquent address to the thirty men and women gathered there. She praised them for the money gathered, and for the beautiful knitting and sewing done by the ladies.

Father Laviolette then addressed the meeting in Sioux, and Louis Tawiyaka and Andy Lasuisse said a few words. The former President, Mrs. Leo Redman, having resigned, Mrs. John Goodwill was elected almost unanimously to the office. Mrs. Jerry Goodwill remains as Secretary, and L. Tawiyaka and A. Lasuisse are the Ways and Means officers.

Work meetings will be held every Wednesday afternoon at the mission hall. Every one has pledged to do the utmost to collect money, and to work for the Red Cross, notwithstanding the difficult times through which we are living.

—G.L.

Mrs. Moses Strong-Eagle Passes Away

On April 26th, Mrs. Moses Strong-Eagle (nee Edna Cappel) passed away quietly at the Indian Hospital of Fort Qu'Appelle. Her husband was at her bedside during her last moments. She leaves to mourn her her father, and two children who were committed to his care; she also has a brother and a sister. She was buried at the Piapot Cemetery, where a great number of friends and relatives were gathered to

attend the last rites of the Church. She was on twenty-four years old.

The father of the deceased, Mr. Pat Cappel, wishes to thank Fr. Guy for his kind attentions and everyone who has visited her during her long illness. He adds "My daughter has been hospitalized since she was seven. She married at the age of eighteen, and subsequently had to return to hospital. No words can express my appreciation of the efforts and good care of our doctor and hospital staff. Long will I keep in mind the help and dutiful assistance of Peter Gopher, Noel Crowe, Tom Anaquod, and others. In a truly Christian way my many friends have put balm on my great sorrow."

R.I.P.

Qu'Appelle Indian School Band

The Boys' Band will give again this spring several concerts. Their first engagement is for the Qu'Appelle Indian Hospital, on May 24th. Then it will be the Corpus-Christi procession at Lebret, on Sunday May 26th. The band will also play at the flower-day at Piapot, on May 30th.

Early in June, the Band will visit the Sanatorium at Fort Qu'Appelle. Later in the month, the Band members will be the guests of the Ste-Rose du Lac Parish, in Manitoba. They will play at the picnic on Sunday 23rd, and the next day they will stop over at Griswold Indian Reserve.

The last engagement for which the band is scheduled is the File-Hills picnic on the first of July.

BIBLE HISTORY IN SAUTEUX

Preaching of John the Baptist

Ani mitaswe nanopiponagatinik Tiber Cesar o kitci okimawiwini, Pons Pilat megwa Judeing okimakaniwit, Herod dac Galileing megwa nitamisit kaye osayenyan Philippan nitamisit Hureing kaye ima aking Trakoni-tid ejinikatenik; Lysinias megwa Abilening nitamisit, megwa kaye Ann ambe Kaiph kitci pakidjikewiniw-wad, Tebendjiket Jeanyan Zachari ogwisissan o ki ganonan pagwatakamik. Misiwe dac Jean ki papa aiji ima aking kiwita ayihi Jourdaining, ki papakakik-wenotang anwendisowini sikandasowin, tci ondji kasihamakong matei aindiwinan, ejibihikatek Isai o nigadjimowini masinaiganing: "Pipagiwin pakwatakamik nondagwat: kwayandjitowik Tebendjiket o mikana, kwayakwamotowik o mikanensan. Endasso pasakamikak ta mockinekamikahikate: kakina wadjiwan pikwatinan kaye ta tabassakamikaikatewan; wawackamokin mikanan ta kwayakwamonon; mayanakamikagin dac ta maminwakahikatewan. Ambe kakina aninicinabek ini Pimadjihien o ka wabamawan, Kije Manito ke pi ijinijawat. Jean dac o kikikigan papikwawikanewassimopiwayan ki ondji ojiti-kateni kaye packwegini-kitcipisonan ki kitcipiso. Papakinen kaye amosibakwat nopimimig mikaming ki ondapaniho. Kakina Judewaking Jerusaleming kaye waka aihhi Jourdainying minik endanakinit o ki pi nansikakon, tci tipatotaminit o matei aindowinini; kitci sibing dac o ki taji skahendawan. Ki mikwabamat nipiwa Pharisienyan kaye Saduceenyan pi widjihi-wenit tci sikaHANDAWAT oho ki inan: "Matei kinepikokanituk! Awenen ka nissitotamohinek inatek tci tapasitoyeg nickatisitakowin ka pi nagwak? Taka jikwa weweni anwendisok. Ambe keko kakwe ayangwamindisokekon oho aikitoyek "Abraham kuca nind

ossimimin." Ki windamoninim: ketciwak iko on-assining, Kije Manito o ta ondinan anicinaben Abraham ke onidjianissimimaniban... Aja wagakwat pag-gissin mitiko-teipeking; endacit mitik wendjissessinok wenicicing minis, ta kickatahikaso kaye ickuteng ta apatkitcikaso." Mi ko kaye kaiji kakimikat kakina anicinaben, misiwe ki ondossenit pi nandotamakot te sikaHANDAWAT.

(To be continued)

GOD'S MOTHER

Throughout the ages of Catholic life, Mary, the Virgin Mother of God, has been held in veneration by the young and old, the rich and poor, learned and unlearned. Mary's honour inspired and tipped with lyric beauty the pens of a Damascene, a Bernard of Clairvaux, an Alphonse Ligouri. Mary's honour caused an Angelo to chisel her queenly, majestic beauty in stone. Mary's honour was the inspiration of Raphael's Madonnas, and Murillo's Immaculate Conception. Mary's exalted place in the hearts of men has urged young men and women of every age and clime to leave father and mother, home and country to fulfill her prophetic words: 'From henceforth all nations shall call me blessed.' Yes, today in every land, in every tongue, Mary, the Virgin Mother of Jesus Christ, is saluted by those inspired words: "Hail, Mary, full of grace, the Lord is with Thee, blessed art Thou among women."

No, Catholics are not unreasonable in the honour and love they give to God's dear Mother. For nineteen centuries they have gathered around Her shrine and sung the praises of their Virgin Queen. They have no apology to offer for their faith in Her. Christ is God, Mary is His Mother—that is enough.

—"The Calendar."

Catherine Tekakwitha

7. The Feast of the Dead

This pagan ceremony which took place among the Iroquois every ten years, was being celebrated. From time to time, for sanitary reasons, the Indians had to move and build their village elsewhere. They had a great and deep love for their ancestors, and did not want to abandon their remains. In spite of the superstitious rites and dances, this ceremony was a pathetic spectacle. The digging out and carrying of the bones was an occasion where the genuine affection of those poor pagans could be seen. They buried, with their dead, all their own wealth, beadwork, axes, robes and so on. Many strangers were invited on that occasion. The celebrated chief of the Onandages, who later became a Christian, Garakoutie, was there.

Father Pierron made a very bold address, pointing out all the ridiculous superstition of paganism. The Indians understood so well, that they bade him be silent, for the Feast of the Dead was for them ancient and sacred. The priest did not care and kept on speaking. They drowned his unwelcome speech by singing. Not frightened, the missionary appealed to them as Iroquois; according to their customs, he had a right to speak; no Iroquois tradition allowed them to silence him. They were making of him a woman, an outsider. He went and spoke to Garakoutie, called

to his sense of justice; with the protection and permission of this brave, he came back and finished his speech: he told them if they wanted the friendship of the French, they had to give up their dreams, sorcery, superstition, their feast of the dead, and their ferocious worship of the cruel war-god, Areskoi.

It is a mystery how to explain why that speech was well accepted by the Indians. Instead of killing the priest, they exchanged gifts with him and promised to give up their paganism.

8. Kanawaki's New Missionary

One year later Kanawaki had its little chapel among the long houses, built by a Jesuit lay-brother, Maigneret, with the help of some of the Indians. Fr. Pierron had left for another mission near Montreal, La-Prairie-de-la-Madeleine, composed exclusively of Catholic Indians. Father Boniface had taken his place and dwelt at Kanawaki. The Mohawks liked to come to his chapel, to listen to the beautiful songs. Unforgettable was the first Christmas celebration, when the teaching of the crib appealed to all the Indians, even to the most fierce pagans. There Tekakwitha could see the charming Virgin who welcomed the visitors with outstretched hands. One day, while no one was in the chapel, she hung at the wrist of the Virgin her most beautiful wampum bracelet and ran home, her heart beating hard.

(To be continued)

RELIGION IN CHURCH AND AT HOME

BAPTISM

"Going, therefore, teach ye all nations' baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii, 19.

"Unless a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God."—John iii, 5.

Parents must not delay to have their children baptized. A new-born infant while unbaptized is under the power of darkness. Hasten then to have it made a child of God and brother of Christ. In case of danger anyone may baptize by pouring water on the head of the person, saying at the same time: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Should private baptism be conferred, the ceremonies must be supplied at the Church as soon as the danger of death is passed.

For Solemn Baptism, at Least One Sponsor is Required. Two sponsors, one gentleman and one lady, are permitted, but not necessarily required. Sponsors, for both private and solemn Baptism, contract a spiritual relationship with their Godchild. This spiritual relationship constitutes an impediment to marriage between the person baptized, on the one part, and the person baptizing (in the case of lay baptism) and the Godfather and Godmother, on the other part.

Catholics alone can be Godfathers and Godmothers. The reason is that they must answer for the child when the questions are asked: "Do you believe in the Holy Catholic Church?" etc. Moreover, it is the duty of the sponsors to look after the spiritual welfare of their Godchild during all his or her life, if the parents neglect to do so and if their Godchild

stands in need of such assistance. It is clear that such obligations cannot be assumed by non-Catholics.

Sponsors must be practical Catholics, such who, at least, make their Easter duties, otherwise they would not be admitted, simply because they could not discharge the duties of sponsor to look after the spiritual welfare of their God-child. When a child is baptized it should receive a Christian name, the name of some Saint of the Church; hence, parents are warned not to select a secular or profane name for any child.

INSTRUCTIONS TO GODPARENTS

Godparents should be prepared to answer the following questions which the Priest asks them during the ceremony of Baptism:

Priest—What does thou ask of the Church of God?

Godparents—Faith.

Priest—What doth faith bring thee to?

Godparents—Life everlasting.

Priest—Dost thou renounce Satan?

Godparents—I do renounce him.

Priest—And all his works?

Godparents—I do renounce them.

Priest—And all his pomps?

Godparents—I do renounce them.

Priest—Dost thou believe in God, the Father Almighty, Creator of Heaven and Earth?

Godparents—I do believe.

Priest—Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body and Life Everlasting?

Godparents—I do believe.

Priest—Wilt thou be baptized?

Godparents—I will.

The priest will call upon the Godparents to recite the Apostles Creed and "Our Father" aloud, therefore let them know it well by heart.

THE OBLATES. . .

A tribute to the memory of Bishop de Mazenod
the anniversary of whose death we commemorate
on May 21st

Charles Joseph Eugene de Mazenod, the founder of the Oblates of Mary Immaculate, was born at Aix, the capital of Provence in Southern France, in 1872. His youth and manhood were a fitting preparation for the career that lay before him. Even as a boy the nobility of his ideals astonished those in whom he confided.

He was telling his uncle, himself a bishop, that he wished to be a priest. His uncle, to test the solidity of a vocation that seemed genuine to him, told Eugene that since he was the only son of his family, he should marry so that the noble name of "De Mazenod" might not die out. To which Eugene answered, "But how could the name of my family end in a more noble way, than in having its last son a priest."

Nine months after his ordination, in December, 1811, he returned to Aix. He was asked what work he would prefer to do. His reply was: "Let me give myself to the service of the poor and of the most abandoned souls."

He gathered around him a little group of zealous priests called "The Missionaries of Provence." These formed the nucleus of the future Congregation of the Oblates of Mary Immaculate. The French Revolution had almost entirely uprooted the faith in southern France. People had fallen away by hundreds, joining themselves to the revolutionary freethinkers. The condition of the rich was scandalous, that of the poor pitiful. Father De Mazenod, with his small band set out to teach catechism to the neglected poor, to preach missions and retreats among the humble people of the villages. His work met with decided success.

In 1825 Father DeMazenod went to Rome and obtained from Leo XII. the solemn approbation of the new congregation under the title Missionary Oblates of the Immaculate Virgin Mary. As Motto the founder chose "He hath sent me to preach the gospel to the poor."

Then it was that the real work of the Oblate Fathers began. The first small group worked without ceasing, catechising, preaching missions, retreats, tridiums. Where there were poor to be found, there they wished to go "to preach the gospel to the poor."

In 1837 Father DeMazenod was consecrated Bishop of Marseilles. He died in 1861. The reputation of his virtues has spread throughout the world. His work and the works of his Congregation have perpetuated his sacred memory. The many miraculous facts attributed to his intercession finally lead to the introduction of his cause for canonization.

The Oblate Missionary

The Oblate is a religious, that is he binds himself by the three vows of poverty, chastity and obedience. The rules and constitutions of his order have been approved by the Church and their faithful observance has produced many a saintly brother, priest and bishop.

The primary purpose of the congregation assigned by the founder is the preaching of the gospel, especially by conducting parochial missions and retreats

and their success in this field has been tremendous. In addition to this special apostolate the Oblate preach retreats to diocesan clergy and religious communities, students of colleges and special associations of men and women. To these labors they have added the care of parishes entrusted to them by the bishops as well as carrying on high schools and colleges in all parts of the world.

Extension of the Oblate Work

Founded only little more than a century ago the Congregation has spread into all parts of the world. Twenty-five years after its foundation Bishop De Mazenod opened up to the apostolate of his priests the immense field of activity of the foreign missions.

Canada from the very outset provided a tremendous field for their efforts. The first Oblates came over to Canada from France in 1841. They were a humble band, ignorant, of what awaited them; knowing only that there was work to be done! They began a glorious missionary work that is being continued ever today. Almost all the dioceses of the West, except those established in recent years, were founded, organized, and established by the Oblate Fathers. Through their work, principally the Church in Western Canada is what it is. Since the organization of the various dioceses in Canada, the Oblates have ceded their places to the diocesan clergy, but they are still active everywhere. The name of the Oblate missionaries is inseparable from the great civilization of Western Canada.

In the frozen wastes of the north, the Oblate work ceaselessly to spread the gospel of Christ. Sometimes their work seemed and seems fruitless. For long years they work, and reap only suspicion, dislike and treachery; all at once there comes a change, and converts flock to the missionaries. So the work progresses and even within the Arctic circle the praise of God is heard, and humble poor Eskimos kneel to adore the Creator whom they have learned to recognize.

Today the Oblates number almost 2,000 in Canada. Whereas at first missionaries came from Europe to Canada, now Canada sends out missionaries to other lands.

Canada is not the only Oblate mission field. Ceylon, South Africa, South America, Indo China, Philippine Islands are fields that see the Oblate Fathers at work. In the old European countries, England, Ireland, France, Germany, Spain, Belgium, Poland, all have flourishing Oblate Provinces. In the U.S.A. there are four large provinces.

In the course of a century the Congregation has grown from a little group of five or six Fathers to an army of almost six thousand.

May we repeat the words of the late Pope Pius XI. "When we think of the heroic labour, the toils and the trials of the Oblate Missionaries, our fatherly heart rejoices and thanks God for having given us sons so good, so brave, so generous, who have deserved so well, as your venerated Founder desired of the church and of souls."